Hillsborough Recorder.

UNION, THE CONSTITUTION, AND THE LAWS—THE GUARDIANS OF OUR LIBERTY.

Vol. XVI. FRIDAY, AUGUST 28, 1835. No. 784.

HILLSBOROUGH, N. C.
PUBLISHED WEEKLY
BY DENNIS HEARTT,
AT THREE DOLLARS A YEAR, OR TWO DOLLARS FIFTY CENTS IF PAID IN ADVANCE.

Those who do not give notice of their wish to have their paper discontinued at the expiration of the year, will be presumed as desiring its continuance until countermanded.—And no paper will be discontinued until all arrearages are paid, unless at the option of the publisher.

Persons procuring six subscribers, shall receive the seventh gratis.

Advertisements not exceeding sixteen lines will be inserted three times for one dollar, and twenty-five cents for each continuance.

Subscriptions received by the printer, and most of the post-masters in the state.

All letters upon business relative to the paper must be post paid.

NEW WATCHES, JEWELLERY, &C.

HUNTINGTON & LYNCH

HAVE just received an extensive assortment of goods in their line, consisting of all kinds of

GOLD AND SILVER WATCHES,
A GREAT VARIETY OF
Rich and Fashionable JEWELLERY,
MUSICAL INSTRUMENTS of different kinds,
THERMOMETERS,
SPECTACLES, Gold, Silver-Plated, and Steel, to suit all ages.

Also an assortment of

PERFUMERY, &c. &c.

All of which will be sold unusually low for CASH.

WATCHES repaired at short notice, and warranted.

April 24. 68—

CASH for WHEAT.

THE subscriber will give the highest price in Cash for WHEAT, delivered at his mill on Eno, five miles east of Hillsborough;

Where he is now completely prepared for the manufacturing of FLOUR, and intends keeping a full supply on hand for sale by the barrel or load.

T. W. HOLDEN.

August 14. tf 82

English Teacher Wanted Immediately,

TO take charge of the English School at this place. One who can come well recommended will meet with liberal encouragement. Apply to C. M. Lattimer in person, or by letter post paid.

August 8. 81—6w

NOTICE.

ALL those persons indebted to the estate of MARTIN PALMER, dec'd. are requested to come and pay their respective dues immediately, as longer indulgence cannot be given.

THOS. CLANCY, *Exr.*

August 8. 81—3w

LAND FOR SALE.

THE subscriber wishing to remove to Alabama, will sell the valuable *TRACT OF LAND* on which his mother now lives, containing about one hundred and twenty acres, lying in Orange county, N. C. two miles northwest of Hillsborough, on the main road leading to Milton and Danville. About half of the above tract is wood land, well watered. The improvements are a single story dwelling house with four rooms, and all out houses necessary for the convenience and accommodation of a large family. There is also an excellent orchard of good fruit, and a fine meadow on the above tract. The situation is handsome, high, and healthy. All persons wishing to purchase are desired to call and view the premises.

WILLIAM C. PALMER.

July 17. 78—

LAST NOTICE.

THE subscribers, desirous of closing their business in this place respectfully solicit all those indebted to their concern, to call and settle their accounts by the 1st of September next. Longer indulgence cannot and will not be given.

CAIN & KIRKLAND.

July 16. 78—

PUBLIC SALE.

WILL be sold on Tuesday the 8th of September next, at the house of the subscriber, on a credit of six months, a quantity of HOUSEHOLD & KITCHEN FURNITURE, one set of SMITH TOOLS, STOCK OF CATTLE, and many other articles too tedious to mention.

WILLIAM BROWN.

August 21. 83—

NOTICE.

WANTED to purchase from five to ten thousand yards of

Tow, and Tow and Cotton CLOTH,

for which the highest price will be given in Merchandise.

LATIMER & BARKER.

May 23 72—

PROPOSALS FOR PUBLISHING
BY SUBSCRIPTION
The Debates in the Convention of North-Carolina,
WHICH ASSEMBLED AT RALEIGH, JUNE 4, 1835.
TO AMEND THE CONSTITUTION.

IN consequence of the numerous applications on the subject, the subscribers have determined, if sufficient encouragement be given, to publish in a neat volume, with all convenient despatch, THE DEBATES IN THE CONVENTION, which recently met in this city. For the purpose of ascertaining whether a sufficient number of subscribers can be obtained to justify the undertaking, these PROPOSALS are issued.

The Volume, which will probably make from 300 to 400 pages, will be printed with a handsome type, on good paper, and will be furnished to subscribers, bound in boards, at THREE DOLLARS a Copy, payable on delivery.

JOS. GALES & SON.

☞ *Subscriptions to this work received at this office until the first of September.*

Raleigh, August 1st, 1835. 81—

The Lady's Book for July,
WAS PUBLISHED ON THE FIRST JULY.

THIS number commenced a new volume, and contains one of the plates of Fashions, which has rendered this work so celebrated; also, the Fashions of the olden time. Five similar plates will be given this year.

$3 PER ANNUM PAYABLE IN ADVANCE.

Every number contains a steel engraving, or a plate of Fashions elegantly coloured; two pages of Music; two Engravings of distinguished authors; embellishments of scientific subjects, or views of remarkable places.

GALLERY OF PORTRAITS.

Under this head will be published, likenesses of distinguished authors in this country and in Europe. Already have been issued, striking resemblances of Bolwer, Brougham, Hogg, and Cunningham, and the following are now ready for press, and will be published two in each number, until the whole is completed, Shelley, Lewis, Moore, Coleridge, Rodgers, D'Israeli Neele, Mad de Stael, Jane Porter, Campbell, Roscoe, and Southey. A fac simile of Washington's hand writing, and of his accounts, will be found in the August number. Also, Steel Engravings of the parting hour, illustrated, by N. C. Brooks, A. M; a view of Park Place, New York. Excerptæ; Anthologia, by M. Carey, esq.; Embroidery; Music, &c.—The signatures of distinguished citizens will be continued. In short, no effort is spared to render this work paramount to all others of a similar nature.

L. A. GODEY, *Publisher.*
No. 3 Franklin Place, Philadelphia.

The subscriber, to convince those persons wishing to subscribe for the Lady's Book, that there is no deception in the work, will forward any month's number as a specimen, by sending him a letter, post paid.

If any of our agents should have extra numbers of volume 10 on hand, that they cannot use, they will confer a particular favor on the publisher by returning them immediately, accompanied with a note stating the number sent, and who they are from.

We are so nearly out of volume 10, that we wish to provide a supply in season.

☞ Newspapers exchanging with the Lady's Book will confer a favor on the subscriber by giving the above three or four insertions.

August 9. 81—

State of North-Carolina,
Orange County.

Superior Court of Law, March Term, 1835.

William Hardy and others v. *Joseph D. Hughes ex'r. and others.* } Petition for legacies.

IT appearing to the satisfaction of the Court, that William Daniel and Livinia his wife, Henrietta Hardy, Frances Hardy, Winny Hardy, David Hardy, Gennet Hardy, Corey Hardy, Mary Hardy, William Hardy, James Hardy, and Stontelius Hardy, and Mary Thomson, Edward Thomson, Rowan Thomson, Leroy Thomson, Martha Thomson, William Thomson, Attelia Thomson, and Elizabeth Thomson, defendants in this case, are not inhabitants of this state: It is therefore ordered that publication be made for six weeks in the Hillsborough Recorder, for the said defendants to appear at the next Superior Court of Law, to be held for Orange county, at the court house in Hillsborough, on the second Monday in September next, then and there to plead, answer or demur to the said petition, otherwise the same will be taken *pro confesso* and decreed accordingly.

Witness, George W. Bruce, clerk of our said Court, at office, in Hillsborough, the second Monday of March, A. D. 1835.

GEO. W. BRUCE, *C. S. C.*

Price Adv. $3 50 81—6w

State of North-Carolina,
Person County.

In Equity, May Term, 1835

Lawrence V. Hargis & others vs. *Gaston S. Hargis & others* } Petition to sell Land.

IT appearing to the satisfaction of the Court, that the defendants, Gaston S., Sarah Ann, and Marion Hargis, and Johon and Emily Fort, are not inhabitants of this state: It is therefore ordered that publication be made for six weeks in the Hillsborough Recorder, for the said defendants to appear at the next term of this court, to be held for the county of Person, in the court house at Roxborough, on the seventh Monday after the fourth Monday in September next, and answer to this petition, otherwise the same will be taken *pro confesso* and decreed accordingly.

JOHN BRADSHER, *C. M. E.*

Price Adv. $2 62½ 80—6w

JOB-PRINTING,
Executed at this Office with neatness, accuracy and despatch.

DEBATE
ON
The Thirty-second Article.
FROM THE RALEIGH REGISTER.
Continued.

Mr. BRYAN said, young as I am compared with those who surround me, and reluctant as I may be to address this committee, I feel Mr. Chairman, a consciousness, that silence on this all important subject, affecting alike the honor and prosperity of North Carolina, as well as the character and reputation of her citizens, would be truly criminal indeed. I feel a great veneration and respect for our good old constitution, under which we have so long and happily lived, and believe me, sir, I would have been unwilling to have touched or impaired any feature of that sacred compact of our liberties and rights, save the one now under discussion; and I may truly say, that this affection has been much heightened and increased, by witnessing the great veneration and respect which the old citizens of my county (Carteret) entertained for this bond of union and declaration of their rights, and the painful reluctance and unwillingness which they evinced to have one single feature of that matchless instrument altered or impaired. In my humble judgment, in the existence of this feeling, and the great repugnance to innovation and change, the cautious prudence in seeking after something new, and the great tenacity with which we hold on to the 'well tried work' of our fathers, as well as our great respect for their dear bought experience and unsullied honesty and integrity, will be found the surest guaranty for the perpetuity of our liberty and independence. Our old constitution was the work and production of no ordinary men—they lived in the times that "tried men's souls;" they came fresh from the raging revolution with the full consciousness of the value of our liberties and rights—they felt the necessity of preserving them inviolate, and manfully went to work to effect this great and patriotic object. I need not say, that the world has seldom seen an assemblage of men more distinguished for their talents, their patriotism, the purity of their reputation, and the sterling honesty and integrity of their characters, than those who composed the Congress of Halifax, and by whom our constitution was formed; and as humiliating as the reflection may be to the present generation, and to whatever nameless motive it may be attributed, I verily believe, that not one third of the people of North Carolina would have been found willing to have committed the destinies of our good old state, and the formation of an entirely new constitution, to an unlimited convention. Nay sir, in these times of trouble and distrust, there would not be found on this floor ten advocates, in favour of the exercise of this unlimited power, and of the surrender on the part of the people of that sovereignty, which is always least to be feared when confined to its appropriate and legitimate sphere. I will not stop to inquire whence arises this melancholy state of affairs, but will only remark, that to my mind it affords one of the strongest arguments why the ancient and well established order of things should be as little upset as the necessity of our situation and the change in our political condition can possibly require. Our state, rich in talent and worth as she is in her exhaustless mineral productions and internal resources, has heretofore been little appreciated; and to me, sir, when abroad, it was a matter of pride and self-congratulation to hear her commended for those monuments of wisdom, taste, and refinement—her old constitution and her inimitable statue of Washington. But alas! how similar is their melancholy fate! The hand of power has stripped the former of its fair proportions, its just and liberal exercise of power, and many of its wise and wholesome regulations; whilst the ruthless and unmerciful element, has struck the "living marble" of the latter dumb and speechless, disrobed it of its matchless mantle, despoiled it of its beauteous symmetry, and left it a melancholy ruin, over which genius, in its gloomy despondency, may truly exclaim, "we ne'er shall look upon its like again." But sir, it is a gratifying reflection, and an apt illustration of the value and congeniality of our institutions, that this great and mighty revolution in public sentiment, has been effected, not by the bayonet and sword, but by the constitutional exercise of the free and uncontrolled opinions of a majority of our fellow-citizens.

We are told by the gentleman from Warren, (Mr. Edwards,) that a great and extraordinary excitement pervades our state upon this subject; and I may be permitted to remark, that the greater that excitement becomes, the more cool, deliberate and determined should be our discussions here. We should regard it as a sacred duty, instead of adding fuel to the flame, *componere tantas lites.*

It is not my intention to discuss the much vexed question among writers on public and political law, "how far a government has the right and power to interfere in matters of religion," or to charge the framers of our constitution, with an arrogant and unwarranted assumption of power, in the adoption of the obnoxious and intolerant article, the amendment of which forms the subject matter of this grave and exciting debate. Sufficient for me it is, that they have exercised this power, and that among all the wise and prudent regulations for our peace, happiness and security which that instrument contains, this alone forms a solitary exception, and affords the only engine with which the proscriptive demon of bigotry, fanaticism and prejudice may wreak its vengeance upon a portion of the free, equal and inoffensive citizens of our country, and glut its insatiable appetite upon the consciences of the followers of the living God! When I read that provision which proclaims "that no person who shall deny the being of God, or the *truth of the Protestant Religion*, or the divine authority either of the Old or New Testament, or *who shall hold religious principles incompatible with the freedom and safety of the state*, shall be capable of holding any office, or place of trust or profit, in the civil department, within this state," I pronounce an anathema—a political excommunication—far more terrible and grating to the ears of a *freeman*, than were "the thunders of the Vatican" in by-gone days, to the blind and ignorant devotee at the shrine of Papal power and supremacy. Against whom is this mighty excitement directed? It is useless, sir, to diguise the fact—it is against the Roman Catholics! They are openly and loudly denounced, as denying *the truth of the Protestant Religion*, and *holding religious principles incompatible* with the freedom and safety of the state. Who are those who profess the Protestant Religion, and what are the tests of Protestantism? What is the Protestant religion, and what tribunal is to determine its orthodox character?—Why sir, the Saking Quaker who, in the honest credulity of his heart, believes that (what appears to us) fantastic capers and grotesque antics are pleasing in the sight of God, is firmly convinced that his religious opinions constitute the perfection of protestantism; and the host of dissenters and schismatics, who have strayed from the great sheepfold of the more standard sects, with equal propriety and right, lay claim to the same purity, because at last, it is a mere matter of opinion. I would respectfully ask if the Presbyterian, Episcopal, Methodist, Baptist, &c. be the Protestant religion? I fear that in seeking for some standard of faith, that these will be found to differ from each other more essentially than does the Catholic from them all, and that this great Protestant family will be discovered to be so divided against itself, as to be unable of themselves to conform to any uniform standard or rule, which, in the plenitude of its power, it may prescribe for others. What are *the truths of the Protestant Religion?* A belief in the Trinity, in the divine authenticity of the Old and New Testaments, the sanctifying influences of the holy Eucharist, Baptism, &c. These sir, constitute the standard and fundamental truths of the Protestant religion, and form the leading articles of what is denominated the Protestant faith. If it be admitted that these are the "truths of the Protestant religion," the Catholic does not *deny it*—he religiously believes them all; but he is to be excluded from office, because in the plenitude of his faith he believes more—his faith does not stop short at the right place—it is no latitudinarian "for the freedom and safety of the State." The absurdity to which this train of reasoning will lead us, conclusively shows the utter inutility of retaining this article, and the cruel system of legislation, which holds out to the unwary and ignorant, a snare to trap the conscience and to lull the credulous into a deceitful security. It may be remarked, that if it be a mere *brutum fulmen*—if the Catholic can hold office notwithstanding its existence, and he is not excluded by its practical operation, why alter or amend it? Sir, if such be its practical effect, why retain it? Why do its advocates hold on to it with such determined pertinacity, and evince so much reluctance to part with it? If it has no effect, it is an useless encumbrance to the constitution, and in the minds of many gives doubt and uncertainty to the construction of that instrument, which above all others, should be certain, and well defined. But sir, I believe that it was intended to exclude the Roman Catholics from the enjoyment of office, and such is the generally received opinion throughout the state; and this construction, instead of diminishing the proscriptive odiousness of its character, raises in high and bold relief its tyranny and oppression, and exhibits to the liberal and unprejudiced mind, the groundless fears and misconceptions of our forefathers upon the subject of religious freedom. This article in its *judicial construction* may have failed to answer its purpose, but as has been truly remarked, more remains to be done; for though they are free by the *law*, they are not so in practice. *Public opinion* erects itself into an inquisition, and exercises its office with as much fanaticism as fans the flame of an *auto de fe.* The certain proscription of the law, is to my mind far less odious, and more tolerable, than that of vindictive *public opinion*—the one is silent and despotic in its operation, whilst the other, fed and sustained by the bitter prejudices and passions of our nature, is deaf to the voice of reason and justice, and but too seldom fails in seeking to assert and sustain the principle for which it contends, to overwhelm in one common ruin the antagonist principles of its feeble and persecuted victim, and the fair character and reputation of him who is intimately connected therewith. Upon this subject the people have labored under a gross delusion. Heaven and earth have been moved to alarm their fears and excite their feelings—misrepresentations and false statements of the Roman Catholic doctrines, have been spread far and wide—the ignorant and credulous have been threatened with a subversion of their religion—the press, the demagogue, and the fanatic have lent their mighty aid to produce this wide-spread error and prejudice, and it has been proclaimed from the pulpit, the muster and electioneering grounds, that the dogmas of the Roman Catholic Church are replete with treason and conspiracy against the government of these United States. How miserable and contemptible must be that cause, in the minds of all honorable men, which requires for its support a resort to an expedient so degrading to our nature and so revolting to every christian feeling. Sir, if the Catholic were some monster in human shape, a foe to virtue, and at enmity with God and man, human language could not bestow upon him more despicable epithets, or clothe him with more hideous deformity than that which the spirit of wild and senseless bigotry and fanaticism has invested him with. What know the mass of the people of the true doctrines of the Roman Catholic Church? What know they of the character and commission of Pope Gregory the Seventeenth? Do they know, that for ages before Protestantism was conceived of, this venerable and apostolic church dispensed the light of divine truth to a benighted and sinful world? Do they know that "it is founded upon the prophets and apostles, Jesus Christ himself being the chief corner stone?" Do they know that it is one of the oldest and most venerable christian churches of which we have any authentic account, tracing its descent and deriving its authenticity from the apostles themselves? Do they know that it implicitly believes in the divine authenticity of the Old and New Testaments, and that this is the rock upon which it is built? The Catholic believes that christianity existed before the Old Testament, and that the new revelation has come down to us in its purity through the traditions of the fathers—these traditions too, he has incorporated in his religious faith. And I would ask, if these traditions are not entitled to *our faith*, what evidence have *we* of the divine authenticity of the Old and New Testaments? With what weapons could we combat the infidel notion, that these sacred books are spurious in their divine character, and are the productions of mere mortal men, unaided by inspiration from above? Sir, when the Protestant demolishes the *Christian character* of the Roman Catholic Church, he destroys his own hopes of salvation hereafter—he cuts up by the very roots, the saving faith upon which he stands—he reviles and abjures the same sacred Trinity and Holy Ordinances, which in his own church he professes to worship and love—he rejects the same Bible, which is the standard of their common faith, and deriving, as he must, his only authentic knowledge of revelation and a hereafter, through this venerable church, he admits their truth and authenticity, whilst he refuses to recognize her sacred and christian character. The Catholic believes in a future state of rewards and punishments—that the righteous will be saved and the wicked lost, and that those who are not entirely estranged from God, will for a time, occupy an intermediate state, which is denominated Purgatory. With a saving faith like this, he has a right to believe his to be the true and Apostolic Church; and in so doing, he does not interfere with the religious privileges of others, but merely entertains that belief which every Protestant sect triumphantly claims for their own. The Catholic is charged with ad-

vocating the heretical opinion, that the Pope is infallible; this as an abstract assertion, is false. If the doctrines of the Catholic church conform to the sacred word of God and the traditions of the fathers, all who believe that those sacred sources of divine truth are exempt from error, must likewise admit the infallibility of the church; and he who administers in holy things, in strict conformity to this divine law, must necessarily in his *acts* partake of infallibility. This is a doctrine which the most puritanical of the Protestant sects cannot deny, and instead of being a reproach and ground of persecution to the Catholics, it holds up in bold relief his faith in the sacred scriptures, and his belief that a conformity to the divine commands therein contained will ensure eternal life. And I would ask sir, to whom is the Catholic responsible for his faith? Is it to his God, or to the Protestant? Who invested the latter with the power and authority to tamper with and control the conscience of the Catholic? Who made him a judge of the errors and heresies of the Catholic faith? Alas! sir, the very system of persecution and oppression which is so loudly charged upon the Catholics, is practised in a form by the Protestants ten times more tyrannical and despotic; because in a government constituted like this, a perversion and deception of the public opinion amounts to the vilest and most proscriptive tyranny. Where sir, is the blessed charity of that Gospel which at its advent proclaimed peace and good will to all mankind? Where is that christian spirit of meekness, forgiveness and love, which is so beauteously illustrated in the life and doctrines of the Saviour of the world? Where is to be found that golden rule of doing unto others as we would have others to do unto us? The Protestant, in his blind and headlong eagerness and zeal to proscribe the doctrines of the Catholic church and its evangelical character, cannot have forgotten that the Bible and its saving truths form the text book of their common faith and hope.

I would ask you, Mr. Chairman, if the mass of the people in your section of the state have any just and true notions and conceptions of the character of the Pope? Have not bigotry, fanaticism and prejudice, there too, dressed him up in the garb of a fiend—an enemy and reviler of the Protestant Religion, and a foe to religious freedom and the rights of man? Do they know that he is a good old man—the great shepherd alike of the civil and religious rights of his people, dispensing to them the wholesome and salutary regulations of church and state, and as venerable for his years, as he is estimable for his piety and learning? It is said that the Catholic owes an allegiance to the Pope which is in conflict with his allegiance to the government, and therefore incompatible with the freedom and safety of the state This declaration, sir, is more specious and attractive than true—for it is erroneous in fact, and those who know any thing of our republican form of government and its happy institutions, must at one glance see the utter absurdity and futility of such an assertion. The *allegiance* due to the Pope is not of a civil character, but is merely a *spiritual obedience* in matters purely ecclesiastical, and does not detract from, or come in collision with that obligation of subjects to government which, as citizens, it is their bounden duty to render. The same spiritual dominion is exercised by the Protestant bishops and elders, and the same spiritual obedience and submission are exacted of the members of the respective Protestant churches; and yet, sir, none of these have ever entertained the opinion that in thus acknowledging their supremacy in the dispensation of *matters purely spiritual and ecclesiastical*, the duty and allegiance due to the government from them, as faithful citizens, were in the least impaired or dispensed with. This doctrine, which, on this side of the Atlantic, is fraught with so much injustice to the Catholic, becomes a more grave and serious charge in the kingdom of Great Britain, where, from the peculiar character of her institutions, its tyranny and oppression is most sorely felt; and perhaps, sir, the assertion of its existence here is made without reference to the dissimilarity in the civil and political institutions of the two countries.

In England, there is an union of church and state, and the King is recognized by law as the supreme head of both; and the Catholics acknowledge the Pope as the supreme head of their church. Here, sir, is an obvious conflict for supremacy, which is repudiated as belonging neither to the King or the Pope, by subjects of the same realm, according to their different religious persuasions or predilections—the Protestant Episcopalian claiming it for the King, and the Catholic for the Pope. So intimate is this connexion in England, between the Protestant Episcopalian church and the state, that the King, upon his coronation, when asked by Archbishop or Bishop—"Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law? And will you preserve to the bishops and clergy of this realm, and to the churches committed to their charge, all such rights and privileges as by law do and shall appertain unto them?"—is bound to answer on oath—"All this I promise to do." And moreover, he is compelled to repeat and subscribe to the declaration against Popery, according to the statue of Charles. And this sir, is not all—the Catholic, before he is permitted to enjoy office, was required to pass through the fiery ordeal of the Corporation and Test Acts; which may safely be pronounced as amounting to an odious and tyrannical proscription. They demanded of him a violation of the rights of conscience and a repudiation of some of the favorite and long cherished doctrines of his church; they required him to receive the sacrament of the Lord's Supper according to the rites of the church of England, and they enjoined upon him the absolute necessity of taking the oath of allegiance and *supremacy*, and of making the declaration against transubstantiation. Here then, sir, is the test of his allegiance; and the creation of that *imperium in imperio*, which brought down upon the devoted head of the unfortunate Catholic all the pains and penalties of a *premunire*. In accepting office, he must acknowledge the King as the head of the church, and thereby repudiate the Pope; he must receive the holy Eucharist from the hands of those whom his conscience taught him to believe "had no authority," and in a manner totally repugnant to his long cherished notions of that sacred rite; and to close the scene of this warfare upon conscience, he must deny the doctrine of transubstantiation. The Catholic in England does deny this *supremacy* of the King, and therefore may be said to refuse to acknowledge an *unqualified allegiance;* but in this free and happy country, where no connection between church and state exists, and there is no religion established by law, the charge becomes a slander upon his religious character, and is unfounded in truth and fact. If our Protestant friends would turn their attention to their own denominations, they would find more to regret and less to criminate in the Catholic church than their overwrought and phrenzied zeal will permit them to believe. Why do those things which we ought not to do, and leave undone those things which ought to be done? I would not have it believed, Mr. Chairman, that while I advocate the unrestricted rights of conscience, and the abrogation of all civil disqualifications on account of religious opinions, that I entertain any unfriendly feelings, or could be guilty of the slightest disrepect to any Protestant denomination—for "I perceive that God is no respecter of persons," and the divine Author of our religion came to bring "the glad tidings of salvation alike to the Jew and the Gentile." Is the persecution of the Catholic for conscience sake required of us in the Bible or by our faith? Or are we not, like the publican, conscious of our own self righteousness, and glad that we are not, like (to us) that sinful and perverse denomination? Whence arises the diversity in our faith—the dissention in our religious opinions—the great variety of our sects—and the *want of conformity* among ourselves to any uniform standard of orthodoxy? May it not be found in the uncontrolled exercise and freedom of conscience and opinion—in the untrammelled adoption of a reasonable and popular construction of the Bible, and in the want of unity in adhering to that excellent Catholic rule of referring all disputed and doubtful points of faith and interpretation, to a Council of the great, the learned and the pious. And yet, sir, we who have no common and uniform standard of faith, require of the Roman Catholic, before he can be permitted to enjoy office, that he must not deny the truth of the Protestant religion! This tyranny and despotism of opinion may well have flourished during the existence of the dark ages, but in all coming time it will hardly be credited that in the enlightened period of the nineteenth century, there could have been found bigotry, fanaticism and prejudice enough to have cherished and supported so intolerant a doctrine.

Honorable gentlemen on this floor are prepared to recount the bloody deeds, the cruel martyrdoms and horrible persecutions which the Catholics in their infuriated zeal and bigotry have inflicted on the Protestants. Is this, sir, a fair and legitimate argument? Have we not together been engaged in administering the benefits of religious and political freedom to the oppressed of all nations? Why do gentlemen refer to the persecutions of the Catholics, when the Protestants, in accordance with the principles of our free institutions, have extended to all men the rights of conscience, and that in this land of liberty, it is a natural and inalienable right for each individual to worship Almighty God according to the dictates of his own conscience? Have the Protestants been guilty of no excesses? I will not condescend, Mr. Chairman, to address the jealous fears, the cruel persecutions and moral depravity of other ages in bygone days, for the purpose of weighing them in golden balances to see certain sin which side the scale of guilt will preponderate. It argues a want of christian charity, to cast the sins of their forefathers upon the Roman Catholics of these United States. As well might you declare a war of extermination against the descendants of the poor and miserable Jews, because their forefathers, in the blindness of their infatuation and relentless persecution, murdered the Redeemer of the world! Why preach this crusade against the Catholic church? Why take upon ourselves the awful responsibility of denouncing this ancient religious sect? What if this be the true apostolic church against which the Saviour of the world has declared the gates of hell shall not prevail. Persecution, sir, never did effect the object for which it was intended—it seldom fails to create a strong and powerful sympathy in favor of its victim, and instead of crushing its unhappy subject in its infuriated fangs, it gives additional life, power and activity to its progress. If this spirit is permitted to prevail, probably the venerable gentleman from Warren (Mr. Macon) was not so far wrong the other day, when he declared that he did not believe that the revolution of 1688 had done any essential good—for, sir, from that has sprung the bigoted intolerance which I am sorry to say has descended to this generation, and is too plainly manifested on this floor.

If the Catholic is excluded from the offices of honor and emolument, is there any justice or honesty in subjecting him to the taxes and drudgery of the government? To my mind, the exclusion from the one and the exaction of the other is a violation of his rights; and if he be this poor deluded being, occupying this nondescript position in our community, our Protestant zeal might be manifested in more strict conformity to the charity of the gospel, by sending to them the missionary heralds of the cross, to call them back from the errors of their ways, "to lead them to pure fountains of living water," and to beseech them to abjure the heresies of their "mother church?" For if their church be not of God it cannot prosper—it will fall without the aid and persecution of man; but if it be of God, persecution becomes impiety and profanity, because he has declared that he will be with it "even unto the end of the world." Common charity, Mr. Chairman, should induce us to believe the contrary, but it is much to be feared, that a bitter spirit of malignant jealousy and sectarian rivalry has rather prompted and engendered this uncharitable and senseless persecution of our Catholic brethren, than an honest desire to promote the cause of the Gospel and the dissemination of its divine truths. Why do I say so? Because, sir, such a course of conduct is in conflict with the religious doctrines of the Protestant faith, does not accord with the charitable disposition and tender commisseration which they evince *even for the Heathen and those who deny the existence of God*, and is an implied admission of the weakness, fallibility and want of truth of their own faith. The first settlements of this country were produced, and the broad foundations of this great republic were laid, by this same spirit of religious persecution towards our forefathers which the bigoted zealots of this day, nay sir, of this hour, are now evincing against the Roman Catholics. It was a boasted birth-right to be born in in a land of civil and religious freedom—the persecuted of all climes were invited to this asylum of the oppressed, where each man might "sit down under his own vine and fig-tree" and, worship Almighty God according to the dictates of his own conscience. Restraints upon conscience, and civil disqualifications in consequence thereof, were denounced as violations of the great fundamental rights of man—taxation without the enjoyment of its concomitant civil rights was pronounced odious and oppressive—our pulpits, legislative halls, and popular assemblies, rang in tones "trumpet tongued," against this violent invasion upon our civil and religious rights, until this noble and indignant spirit, no longer controlled by the fear of such oppressive power, produced our great and mighty revolution. Then, sir, we felt our own weakness and inability "to breast the storm," and thought it then no heresy to seek the aid of a Catholic King—the current of popular good will and affection ran strong in favor of our Catholic brethren of France, and the dominant political party of our country, even after the attainment of independence, was openly and loudly charged with being under French influence.—It was not even whispered then, sir, that our Catholic friends and allies entertained religious principles incompatible with the freedom and safety of the country, and the charge then would have been deemed base and treasonable ingratitude. Who periled his life, his fortune and his all in the establishment of civil and religious freedom on this side of the Atlantic! Need I, sir, mention to this Convention the name of Lafayette—and with him, his associates in deeds of noble daring in behalf of that sacred cause, Rochambeau, Pulaski, De Kalb and others, the Catholic defenders and supporters of civil and religious liberty, whose gallant exertions in our revolutionary struggle to maintain these inalienable rights of man, give the lie to the assertion that their religion is dangerous to the cause of freedom. Our country cannot too often remember and too highly appreciate these important services, and let us not slander the memory of the illustrious dead by imputing to their religion a motive so utterly variant from the cause which they so nobly and manfully es-

[illegible] Mr. Chairman, in North Carolina, can confer a dangerous power upon any citizen who may enjoy it, since those of the United States, and nearly all of the other states, are open to every citizen, whatever may be his religious persuasion? The "checks and balances" of this government are too well regulated to apprehend any danger from the exercise of inordinate power by any officer of the state, and our peaceful state has slumbered too long and the people are too hard to move to cause any unpleasant apprehensions from such idle fears. I blush, sir, for the honor of my native state, when I reflect that with the sole exception of New-Jersey her constitution is the only one of these United States that contains so illiberal, intolerant and proscriptive a gag law upon the consciences of men. Just as the light of liberal and tolerant feelings is beginning to dawn upon the old world, the darkness and gloom of bigotry and superstition seem to settle upon the new. Who has not expressed feelings of sympathy for the Catholics of Great Britain? Who has not heard expressions of indignation against the system of odious oppression and disfranchisement practised by our Protestant brethren towards the Catholic under the sanction of the laws and institutions of that country? Who has not heard vividly pourtrayed, from the pulpit and by our public speakers in words of burning eloquence, the happy contrast between that and our own country, in the enjoyment of religious freedom? and who, sir, has not heard the triumphant invitation given by all to the persecuted and oppressed, to make our boasted land of liberty their home and asylum. How frail and inconsistent is our conduct! These liberal advocates *at home*, for the liberal extension of religious privileges *abroad*, forget that *cælum non animum mutant, qui trans mare currunt*. The Catholic who is invited to come among us, although he changes his *home* does not change his *religion*.

This feeling of toleration produced the union of England and Ireland in 1801. The Catholics of Ireland, flattered by the hopes of greater civil and religious privileges held out to them by Mr. Pitt, assented to the union. The King, believing the terms to involve a violation of his coronation oath, refused to sanction them, and Mr. Pitt, with a magnanimity rarely equalled, rather than suffer the popular odium thus excited to fall upon his sovereign, resigned. Defeat thus incurred only served to strengthen their cause.—Public sympathy and justice were arroused, and among their distinguished advocates are enrolled the bright and shining names of Burke, Fox, Plunkett, Lord Greenville, Grattan, Burdett, and a host of others eminent alike for their talents and liberality. I will not neglect to mention the great intellectual battle fought by the accomplished Canning, in the debate upon this favorite measure of his administration during the year 1825, nor to announce the melancholy result that it was lost in the House of Commons by only a majority of three votes. Then, sir, came the administration of the captain of his age, who was destined to triumph alike over the foes of his country abroad and her inveterate prejudices at home. Aided by Sir Robert Peel in the House of Commons, this great victory in favor of the rights of man was achieved by the Duke of Wellington, and Catholic emancipation finally established in despite of the power and violent opposition of the Duke of Cumberland, Lord Eldon, and the whole nation; and now, sir, the Roman Catholic in Great Britain is eligible to all the offices of state, excepting the Lord Chancellorships of England and Ireland, the Lord Lieutenancy of Ireland, the office of Regent or Guardian of the United Kingdom, High Commissioner of Scotland, the right of presentation to livings and all places in the Ecclesiastical Courts; and in all offices they may fill, the church patronage connected therewith is vested in the Archbishop of Canterbury. From these they must be forever excluded as long as the institutions of Great Britain remain as they are, for the reasons which I have heretofore assigned. How liberal and noble does this conduct appear, when contrasted with the narrow-minded prejudice which would exclude them from the high and dignified offices of governor, judge, brigadier general, justice of the peace and constable, in North Carolina!

In the nineteenth article of our bill of rights, the broad and liberal declaration is made, "that all men have a *natural and inalienable right* to worship Almighty God according to the dictates of their own conscience," and in the thirty-fourth article of the constitution it is expressly laid down, that there shall be no establishment of any one religious church in this state in preference to another, &c. but all persons shall be at liberty to exercise their own mode of worship. What, sir, are *the natural and inalienable rights of man?* They are absolute rights, which Mr. Justice Blackstone denominates the natural liberty of mankind, and defines properly to consist in a power of acting as one thinks fit, without any restraint or control, unless by the law of nature: being a right inherent in us by birth, and one of the gifts of God to man at his creation, when he endured him with the faculty of free will. Can you, sir, abridge or restrain this natural and inalienable right, unless you violate all fundamental principles? Know you not that an attempt to do so produced those invaluable guaranties of the rights of man, *Magna Charta*, the petition of right, the Habeas Corpus Act, and the Act of Settlement, which the Englishman hugs to his bosom as the sheet anchor of his safety? All religious test laws which infringe the rights of conscience, are a violation of this right, whether contained in the constitution of government or the acts of its legislature; for this natural right is superior to these creatures of society. Then, sir, why gag the Catholic with this article, which conflicts in spirit, and I might almost say in the letter, with those liberal provisions of the constitution to which I have just alluded? He is permitted by the constitution to exercise his own mode of worship, and we are prohibited from establishing any one religious church. You regard him as a *harmless citizen*, but believe that he would make a *dangerous officer!* This, in practice, has proven to be a distinction without a difference; but I can well conceive, that to a heated and bigoted imagination it is fraught with treason to the government. So easily, sir, do we surrender our judgment to our sectarian interests! Treason against the government! Why, sir, have we not seen the embattled legions of the Catholic troops of Buonaparte engaged in deadly warfare with those of Spain and Portugal—Catholic armed against Catholic, upon the bloody fields of Austria, in mortal strife—the same scene of deadly hostility between Catholic brethren, deluging with their very life's blood the sunny fields of Italy and the vine clad hills of France? Nay, sir, have we not seen the Catholic armies of France conquering the Pope himself, and bringing him a captive from the papal see to the French dominions? History and arts furnish to the advocates of intolerance an unfortunate commentary upon this doctrine of allegiance to the Pope, and faithless obedience to the government. Then, sir, is there any great urgent necessity 'which knows no law,' that requires this article to be retained? Upon this subject every honorable member is silent; and as Mr. Paley well remarks, 'the inexpediency of laws and acts of authority make them tyrannical.' Who constitute the great mass of Catholics in these United States? With few honorable exceptions, they are foreigners whom the policy and institutions of our country have invited to our shores. If their religion is dangerous to the government and incompatible with our institutions, will this 32d article remedy the difficulty and shield us from the danger to be apprehended therefrom? If this be an evil, I know of no other remedy than the revival of the alien and sedition laws, to which, from the complexion of parties on this floor, there would be equally as great a repugnance as is evinced for a liberal amendment of this article. When, sir, I reflect that there are one hundred and sixteen millions of Catholics in the world, and only fifty-four millions of Protestants, and these split up into as many sects and denominations as "construction, contortion and distortion" can give to the disputed points of faith, and having as little charity for each other as some of them have for the Catholics, I cannot but regard this puny effort to put down the Roman Catholic religion, as truly characteristic of the spirit that conceived it, and every way unworthy of a great and high-minded state.

If, sir, a spirit of persecution has characterized the progress of the Catholic religion in the old countries in other times, what has been its history in our own country, on this side of the Atlantic? I beg the attention of the committee to the following extract from a learned and distinguished Protestant author: "The legislature of Maryland had already, in 1649, declared by law, that no persons professing the Christian religion should be molested in respect of their religion, or in the free exercise thereof, or be compelled to the belief or exercise of any other religion against their consent." Thus to use the words of a learned and liberal historian, the Catholic planters of Maryland procured to their adopted country the distinguished praise of being the first of the American states in which toleration was established by law; and while the Puritans were persecuting their Protestant brethren in New England, and the Episcopalians retorting the same severity on the puritans in Virginia, the *Catholics*, against whom the others were combined, formed in Maryland a sanctuary where all might worship and none might oppress, and where even Protestants sought refuge from Protestant intolerance; and Chalmers in his Annals remarks, that the Proprietaries of Carolina, for the better encouragement of settlers, declared concurrently with the Rhode Island charter (1663) that all persons settling therein should enjoy the most perfect freedom in religion. Thus, sir, does history redeem the Catholic character in this country, and fix a reproach upon North Carolina of an intolerant and deceitful character; for whilst South Carolina, conscious of the inducements and hopes held out by the proprietary government to the Catholics to settle among them, adopted the same spirit of religious tolerance into her constitution, our own state, with the same knowledge, and under the same high and honorable obligations, proscribed them with the intolerant article now under discussion. And I may add, that even Locke, in his constitution of Carolina, lays down the broad and fundamental rule in relation to *servants* and their religious privileges, that "religion ought to alter nothing in a man's civil estate."

I have endeavored, Mr. Chairman, in the absence of all express authority, to seek for the motive which induced our father's to adopt this article; and may it not be found in the persecuting spirit of the Puritans in this country, and in the violent religious contests for power in the mother country, from the time of Henry the Eighth to William the Third; for, sir, history informs us, that this struggle for ascendancy and succession to the throne, between the Protestants and Catholics, was continued with unremitted vigor and

severity, until the infatuated conduct of James the Second produced the revolution of 1688, which resulted in his abdication of the throne and the final establishment of the Protestant succession in William and Mary. To pursue this idea further, may not the fear of a recurrence of this unhappy state of things have induced them to turn their attention to this momentous period in the history and struggle of the mother country for peace and good order, and caused them to adopt some of the statutory provisions which were framed for the protection of religion? For, Mr. Chairman, by reference to the statute of 9 and 10 William the Third, which enacts "that if any person educated, &c. in the Christian religion, shall, by writing, printing, teaching or speaking, deny the Christian religion to be true, or the Holy Scriptures to be of divine authority, he shall, &c. be rendered incapable of holding any office or place of trust," there seems to be such a coincidence between the phraseology of that statute and the 32d article of our constitution, as to induce me to believe that the framers of our constitution had that statute in view, and the difficulties to be remedied thereby; and which would seem to have been adopted by them, with this essential difference, that in the article of the constitution they do not prescribe *in what manner* you shall *deny the truth of the Protestant religion* to incur the penalty of its provisions. This opinion receives very great additional support from the able pen of a distinguished young gentleman (Mr. Joseph Seawell Jones,) who has preserved the only traditionary reminiscence of this article of our constitution. I quote, sir, from his Defence of North Carolina.

"In the constitution of North Carolina there is a clause restricting offices of trust and profit to those who believe in the truth of the Protestant religion. This singular feature now strikes every one with astonishment, and provokes the almost universal condemnation of the educated gentlemen of the state. It is so repugnant to the feelings of an *American;* it is so contrary to the nature of our institutions, to the very spirit of the revolution, that I was for a long time ashamed of it as an instance of gross bigotry and illiberality. Confident, however, that the irresistible force of public opinion would never suffer an honest citizen to be deprived of the reward that was due to his merit, I consoled myself with the reflection that it was a dead letter. Subsequent investigation into the private papers of those who formed it has convinced me, that its importance has been magnified, and that the omission of the word *Episcopal* in the original resolutions or *draft*, was considered as an establishment of the Christian religion."

Unfortunately, sir, for the honor and liberal character of our state, public opinion has never considered this *to be a dead letter*, and as *Protestant* is the religious antipode of *Catholic*, no argument however ingenious or refined, can convince it that the latter is not excluded. This opinion, Mr. Chairman, derives much strength, when we refer to the political character of a large number of those who framed our constitution. The Convention was divided into two parties, the *conservative* and the *whig* parties; and whilst the former, possessed of more talent and ability, sought to preserve the right of property with as little departure as possible from the civil and religious institutions of the mother country, the latter seeking the other extreme, evinced a desire to reduce the whole political system to the lowest radicalism and wildest democracy. Among those who belonged to the former party will be found the eminent names of men who were distinguished for their love of the dignity and ceremony of state, their devotion to the Protestant Episcopal faith, and the *high church party*, and their consistent and unwavering opposition to a radical innovation and change in *all* the institutions of the country. With materials like these, it may well be imagined that the high church party were anxious to preserve the religious faith of their ancestors, and to protect it with the strong arm of the fundamental law of the land—and the more is this opinion entitled to credit, since the Bill of Rights and Constitution was said to be the production of Thomas Jones, a distinguished and determined member of that party. Now sir, to have a practical illustration of the unjust and oppressive character of this article, suppose the word *Episcopal* had been retained in the constitution! What in this enlightened day would have been the consequences? Why, sir, the Methodists, Presbyterians, Baptists, and every denomination that dissented from the Protestant Episcopal Church, would have risen, as one mighty and united people, from the mountains to the sea shore, and pulled down this odious fabric of the bigotry and illiberality of our fathers. Well, sir, might I apply here the Hudibrastic couplet, so appositely quoted by the distinguished gentleman from Cumberland (Mr. Toomer) at the opening of this Convention:

"Strange that such difference there should be
Twixt tweedle dum and tweedle dee."

(To be continued.)

The New Hampshire Statesman says: "A respectable colored gentleman has been chosen by six majority commander of a militia company, in Waterville, Maine. He made an address, and accepted the office."

[BY REQUEST.]

From the Southern Christian Herald.

SLAVERY—A Proposition to the Emancipators.

The people of the north are just as much bound to emancipate the negroes at their own expense as are the people of the south; and therefore instead of abusing the south for the want of humanity, religion, and benevolence, and instead of calling upon Congress for aid, it is their duty to come to the south, buy the negroes, and set them at liberty.

We shall undertake to demonstrate this proposition, as far as any moral truth is susceptible of demonstration. *First*, Because a man lives in the south he is under no more obligation to buy negroes for the purpose of setting them at liberty, than if he lived in the north. The people of the south are certainly as much entitled to the fruits of their labors, as are the people of the north. *Secondly*. As every thing in commerce seeks its level, and cannot rise above, or sink below its fair and full value, except by temporary fluctuations; every man who buys a negro gives for him his full vulue, and is under no more obligation to make a gift of his property to the slave after buying him than before it. Wherefore, those having slaves, having deprived the slaves of no right, and having paid to their previous owners their full value, are under no more obligation to bestow upon them the money paid for them, than others are to bestow the same amount upon them for the purpose of buying and setting them free. Therefore, it being as much a duty to buy slaves for the purpose of setting them free, as it is for those who, having honestly acquired and hold them, to set them free; it is as much the duty of northern men to buy them and set them free as it is for southern men to emancipate their slaves.

Thirdly, The slaves in the United States have as just a claim upon the capital accumulated at the north as upon that accumulated at the south. The slave trade commenced and was carried on at the north, and the original capital which has since been accumulating at the north is as much the price of blood—of human flesh and bones, as is the capital accumulated at the south. The Evangelist, Liberator, and New England Spectator, are living upon, and publishing their papers upon capital originally obtained by the traffic in human beings, and are in duty as much bound to forfeit their goods as are any of the southern people. It is therefore the solemn duty of those at the north who believe that the negroes ought to be emancipated, to come into the southern market, buy up the negroes, set them at liberty and send them to Africa. The way is open. Men from the north, Messrs. Garrison, Tappan, Birney, and Co. are at liberty to buy as many negroes and to dispose of them as they please, as are any men in the south. Why then all this clamor against the people of the south? Why send petitions to Congress? Is capital to be drawn from the south and accumulated at the north by the slave trade in the first place, and is the former now to be robbed of what capital has since been accumulated, or remove what is now called a *curse*, originally entailed upon them to the benefit of the north? Are such the moral and religious principles of the emancipators? Men in the south who believe it their duty to liberate their slaves, have the right upon removing them to do it, and ought to do it. Men who believe otherwise are under no obligation to do so. And the emancipators have no more right to abuse them for not doing it, than they have to abuse men in the north who refuse to buy negroes for the purpose of setting them at liberty.

We have now laid down the just, and the only just grounds upon which emancipation can proceed. The south, if we mistake not, was foremost in her opposition to the slave-trade. The northern states liberated their slaves, or rather run them off and sold them to the southern people when it suited their interest, and not till then. And now they are called upon to give them up all the capital invested in slave property to gratify the whims of moon-smitten dreamers. They are called upon to make this great sacrifice without the least prospect of benefitting the slaves; but on the contrary, under the firm conviction that their condition will be infinitely worse.

In conclusion we must request our emancipating friends to do us the justice to publish this article in full, and to disprove our proposition; or hereafter, instead of raising an outcry against the south, to come, buy up the slaves, and send them to Africa. Here is a wide field open for the exercise of benevolence and philanthropy—one that can produce no disturbance in the church; one that cannot endanger the union. In the mean time we hold ourselves pledged to sustain the proposition: "that it is as much the duty of the emancipators to buy the slaves for the purpose of setting them free, as it is the duty of the southern people to set them at liberty without a fair compensation.

Among the importations at this port, within a few days, we observe, says the New York Mercantile Advertiser, *Oats* from Turks Island, *White Beans* from Trieste, *Flour* from England, and *Corn* from New Orleans—and what is more remarkable, it is believed these articles will yield a good profit to the importers.

HILLSBOROUGH.

Friday, August 28.

ELECTION RETURNS.

Buncombe—Hodge Rabun, senate; N. Harrison and J. Picket, commons.

Burke—Peter Ballew, senate; E. J. Erwin and Harvey Perkins, commons.

Camden—Thomas Tillett, senate; J. M'Pherson and J. S. Burges, commons.

Duplin—John E. Hussey, senate; Jas. K. Hill and Owen Kenan, commons.

Iredell—John M. Young, senate; Jas. A. King and Solomon Loudermilk, commons.

Lincoln—John B. Harry, senate; Michael Hoke and Henry Cansler, commons.

Macon—B. S. Brittain, senate; J. W. Guinn and —— Siler, commons.

Onslow—David W. Simmons, senate; David S. Saunders and Daniel Thompson, commons.

Pasquotank—Frederick Whitehurst, senate; Thomas Bell and John B. Muse, commons.

Rutherford—Alanson W. Moore, senate; J. H. Bedford and J. M'D. Carson, commons.

Washington—John B. Beasley, senate; Absalom Davidson and Uriah W. Swanner, commons.

Tyrrell—G. H. Alexander, senate; C. M'Cleese and Thos. Hassell, commons.

Ashe, Haywood and Yancy remain to be heard from.

A person was taken up and committed to the jail in this place on the 25th inst. for breaking into the house of Mrs. Elizabeth Carethers, and stealing money and other property. He calls himself *James Adcock* or *Hethcock*, and it is said has passed by other names. He gives very contradictory accounts of himself; and as several of the articles stolen have been found upon him, there can be but little doubt of his guilt.

Arrangement for the Superior Court Circuit.

FALL TERM 1835

Hillsborough,	Judge Strange,
Raleigh,	Seawell,
Morganton,	Martin,
Newbern,	Donnell,
Wilmington,	Norwood.
Edenton,	Settle.

SUPREME COURT.

Daniel, Judge, delivered the opinion of the court, in the case of Smith v. Tritt, from Haywood. Judgment affirmed.

Also, in the case of Hamilton v. McCarthey, from Rutherford. Judgment affirmed.

Gaston, Judge, delivered the opinion of the Court, in the case of Nicelar v. Barbrick's heirs. Interlocutory order of the court below, affirmed.

The United States frigate Constitution, Commodore Elliott, after exchanging a salute with Castle Williams, at N. York, sailed on Wednesday the 19th inst. for the Mediterranean.

A meeting was held at Milton on the 22d inst. at which the following preamble and resolutions were passed. In the present state of things the utmost vigilance is required; but we do not think that circumstances will warrant the infliction of punishment by any other than the regularly constituted authorities. In our opinion it should be an extreme case that would justify an infringement of one of the most valuable provisions of our constitution.

Whereas there is good reason to believe that through the agency of a number of vile incendiaries who are traversing the country and endeavoring to excite and encourage our slaves, the free negroes and white persons of low or bad character, to acts of insurrection, murder and robbery; therefore,

Resolved, as the sense of this meeting, That a committee of vigilance and safety, consisting of thirteen individuals, of Milton and its vicinity, be appointed by the Chairman, who are authorized and empowered to investigate all cases of insurrection or meditated insurrection occurring in this section of country, to have brought before them all offenders in the above named cases, together with the witnesses; and a majority of the said committee being present, to pass upon their guilt or innocence. If found guilty, upon satisfactory evidence, to deliver them over to the civil authority, or if they think it most expedient or the public safety demands a more summary course, sentence them to punishment, and appoint a person or persons to carry the sentence into effect; and if not guilty, to discharge them.

Resolved, That the members of this meeting do hereby solemnly pledge themselves, by every means in their power, to aid, support and maintain the said committee in the discharge of their duties.

Resolved, That the chairman and secretary, or either of them, be authorized and requested to receive and enrol the names of such citizens as are willing to sustain said committee in the discharge of their duties.

The preamble and resolutions having been read, were *unanimously* adopted by the meeting.

The following gentlemen were appointed to compose the committee of thirteen, mentioned in the first resolution, viz: Capt. William Irvine, Dr. David Pointer, James W. Jeffreys, esq. Warner M. Lewis, Richard Yarbrough, John E. Wooding, Caleb H. Richmond, Capt. Leroy Atkinson, John H. Crockett, Nathaniel Jones Palmer, Martin P. Huntington and William McGehee. On motion, the Chairman, Capt. John C. Rogers, was appointed one of the committee.

The New Haven Herald says, the African Church, at Hartford, Con., was burnt down by a mob.

A slip from the office of the Nashville Republican states that a great excitement prevailed in that city in consequence of the arrest of a young man by the name of Dresser, who, it was said, had been disseminating tracts and pamphlets of a very inflammatory character, in relation to slavery. He was carried before the committee of vigilance, where a patient and elaborate investigation took place. From the prisoner's papers, correspondence, and statements, it appeared that he was a member of the Abolition Society in Ohio, and that he had been a member of the Lane Seminary, Cincinnati. His ostensible object was the disposal of the "Cottage Bible," but sufficient evidence was adduced to prove him guilty of the charges under which he had been arrested. His examination drew a large crowd of excited persons, who, but for the firmness of the committee, would no doubt have proceeded to violent measures. He was punished with the infliction of twenty stripes upon his bare back, and ordered to leave the city.

While the above examination was going on, another person was arrested on the same charges.

The Richmond Compiler of the 11th inst. says:—"We understand that the sum of $20,000, has been made up in New Orleans, as a reward to be paid for the delivery of Arthur Tappan, the celebrated Agitator, upon the levee in that city. Tappan will soon find that even his extreme wealth will not enable him to repose in quiet; and he may himself realize some of the apprehensions which he has been instrumental in inflicting upon others."

Judge Lynch in Charleston.—About 8 o'clock on the morning of Friday last, a man named Richard Wood, barber, was taken from his shop by a number of gentlemen, carried to Price's Wharf, tied to a post, and there received about 20 lashes upon his bare back; a tub of tar was then emptied upon his head and body, and he was decorated with a covering of loose cotton, and paraded through the market and principal streets, after which he was put in jail, to prevent further injury.

He was in the habit of trading with negroes, and had found the business very profitable, having *exported* about 60 bales of cotton annually.

From New Orleans.—Captain Hathaway, of ship Saratoga, at New York, left at S. W. Pass, the U. S. cutter Ingham, Capt. Jones, on the eve of sailing for the coast of Mexico, in pursuit of the notorious Thompson, commander of the Mexican schr. Corea, proof having been adduced that said Thompson is impressing and exacting from each American $300 for their release. The late Lieut. Commandant of the Mexican schr Montezuma, who ran his vessel on shore at the Brassus, after firing into the Ingham, has been sent to Vera Cruz for trial.

Gamblers are beginning to be treated "*sans ceremonie*," in many parts of the west and south. While their punishment is not extended beyond banishment or moderate castigatory inflictions, on their refusal to obey marching orders, we see no insurmountable objection to the course pursued. The laws hitherto proved ineffectual to suppress the evil. The experiment, therefore, is worth making and will probably be attended with beneficial consequences. Gamblers will now migrate to the south and southwestern states. Persons, it is true, are less numerous in these states—yet the gamblers, they can enjoy greater immunity and security in the exercise of their genius, accomplishments. They are taken. They will find no resting for the soles of their feet. They tolerated no where.

1st. Because they are inimical to society.

2d. Because their professions always immoral and flagrantly dishonest.

3d. Because in general they are utterly destitute of every moral principle, spending their lives in riot and debauchery, and ripe for every species of wickedness.

4thly. Because their crimes blight the hopes and corrupt the morals of the youthful, and bring down the gray hairs of the aged with sorrow to the grave.

Miners' Journal.

A treaty for the more effectual suppression of the Slave Trade has been concluded between Great Britain and Spain. It stipulates that vessels may be condemned, if upon being captured they should be found prepared for the transport of slaves, and that ships condemned for being found in the Slave trade, shall be broken up and sold as old timber.

MARRIED,

In this county, on Thursday the 20th inst. by the Rev. George Swift, Mr. David M'Clure to Miss Livinia Jordan.

In this county, on the 27th inst. Mr. Thomas Barker, to Miss Catharine Hall, daughter of Mr. Jehu Hall.

Weekly Almanac.

AUGUST.	Sun rises	Sun sets.	MOON'S PHASES.
28 Friday,	5 31	6 29	First, 1 2 32 aft'n
29 Saturday,	5 32	6 28	Full, 8 9 21 morn
30 Sunday,	5 33	6 27	Last, 16 3 57 morn
31 Monday,	5 34	6 26	New, 23 11 4 aft'n
1 Tuesday,	5 36	6 24	First, 29 7 35 aft'n
2 Wednesday	5 37	6 23	
3 Thursday,	5 38	6 22	

A CHRISTIAN CAMP-MEETING will commence on Thursday before the fourth Sunday in September, at the Union Meeting House in this county, twenty miles north west from Hillsborough.

August 25. 84—

Commission & Forwarding STORE,

Fayetteville, N. C.

EDWARD W. WILLKINGS, of the firm of Willkings & Co having entered into copartnership with ROBERT C. BELDEN, the business of the old firm will be continued by them under the firm of WILLKINGS & BELDEN, at the same store, corner of Hay and Maxwell street. They will pay personal attention to forwarding Goods to the interior of the state, and receive Cotton and other Produce on Storage, and will effect sales or ship as directed.

Fayetteville, Aug. 22. 84—2m

STRAY.

TAKEN up by David W. Craig, and entered on the Stray Book of Orange county on the 25th inst. a muley HEIFER, red and white, about one year old last spring.

J. A. FAUCETT, *Ranger.*

Aug. 27. 84—3w

FORTUNE'S HOME!!

$6,000 for $4!

The ninth class of the North Carolina

STATE LOTTERY,

FOR 1835.

To be drawn in Salisbury on Thursday the 24th September,

ON THE POPULAR

Terminating Figure System

Stevenson & Points, *Managers*

CAPITAL PRIZE, } **$6000!**

Principal Prizes.

One prize of $6.000—one of $3.000—twelve of $1,000—fifteen of $500—besides many of $300, $200, $100, $50, &c. &c. &c. amounting in all to

180,000 DOLLARS!

Whole Tickets, . .	$4
Halves, ...	2
Quarters, ...	1

☞ Tickets for sale in the greatest variety of numbers, at David Yarbrough's old stand in Hillsborough, N. C. by

ALLEN PARKS, *Agent.*

☞ The 8th class of the North Carolina State Lottery for 1835 was drawn at Milton on the 22d instant; when the following numbers drew the Capital Prizes: No 22114 drew the Capital of $6,000; No. 11442 drew $4,000; No. 6930 drew $3,000.

August 25. 80—

NOTICE.

THE subscriber, as executor of the estate of WILLIAM GUESS, deceased, hereby gives notice to the legatees, and all others whom it may concern, that he is now ready to settle with each of them when called upon.

MOSES W. GUESS, *Ex'r.*

Aug. 28. 84—3w

NOTICE.

THE subscriber having qualified at August term, 1835, of Orange County Court, as administrator to the estate of RANKIN M'KEE, deceased, hereby gives notice to all persons indebted to the said estate to make immediate payment; and those having claims will present their accounts properly authenticated within the time prescribed by law, or this will be plead in bar of recovery.

JOHN M'KEE, *Adm'r.*

84—3w

ATTENTION!

The Officers and Musicians belonging to the 47th Regiment.

YOU are hereby notified and ordered to attend at Hillsborough, on the 9th day of October next, at 11 o'clock, equipped as the law directs, for drill muster and court martial; and on the 10th, at eleven o'clock, you will attend with your respective companies, equipped as the law directs. Each captain will be expected to make at that time his annual return without fail.

D. C. PARISH, *L. Col.*

August 25. 84—

NOTICE.

LOST or mislaid three notes of hand, one on John Albert, Jacob Holt security, for fourteen dollars and eighty cents or thereabouts, one on Jacob Holt for three dollars, or thereabouts; and one on William Smith, William M'Crory security, for about seven dollars; all of which notes were dated the 18th of March, 1834, and made payable to Andrew M'Crory, and belonged to the estate of James King, deceased. All persons are hereby forewarned trading for said notes, or paying the same to any person but the subscriber.

DOCTON DICKEY, *Admr.*

August 25. 84—3wp

Blackwood's Magazine contains the following Sonnet, composed by Mrs. Hemans a few days before her death and dedicated to her Brother.

SABBATH SONNET.

How many blessed groups this hour are bending
Through England's primrose meadow paths their way
Toward spire and tower, midst shadowy elms ascending,
Whence the sweet chimes proclaim the hallowed day.
The halls from old heroic ages gray
Pour their fair children forth; and hamlets low,
With those thick orchard blossoms the soft winds play,
Send out their inmates in a happy flow,
Like a free vernal stream. I may not tread
With them those pathways,--to the feverish bed
Of sickness bound;--yet, oh my God! I bless
Thy mercy, that with Sabbath peace hath filled
My chastened heart, and all its throbbings stilled
To one deep calm of lowliest thankfulness.

From Fraser's Magazine.

THE DISASTERS OF JAN NADELTREIBER.

BY WILLIAM HOWITT.

There are a multitude of places on this wide globe that were never heard of since the day of creation; and that never would become known to a soul beyond their own ten miles of circumference, except to those universal discoverers, the tax-gatherers, were it not for some spark of genius which suddenly kindles there, and carries their fame through all countries and all generations. This has been the case many times, and will be the case again. We are destined to hear the sound of names that our fathers never dreamt of; and there are other spots now basking in God's blessed sunshine, of which the world knows and cares nothing, that shall, to our children, become places of worship and pilgrimage.

Something of this sort of glory was cast upon the little town of Rapps, in Bohemia, by the hero whose name stands conspicuously at the head of this story; and whose pleasant adventures I flatter myself I am destined still further to diffuse. Jan Nadeltreiber was the son of old Strauss Nadeltreiber, who had, as well as his ancestors before him, for six generations, practised, in the same little place, the most gentlemanly of all professions—that of a tailor, seeing that it was, before all others, used and sanctioned by our father Adam.

Now Jan was, from his boyhood, a remarkable person. His father had known his share of trouble; and, having two sons both older than Jan, naturally looked, in his old age, to reap some comfort from their united labours; but they had successively fled from the shop-board. One had gone for a soldier, and was shot; the other had learned the craft of a weaver, but, being too fond of his pot, had broken his neck by falling into a quarry as he returned home one night from a carousal. Jan was left the sole staff for the old man to lean upon, and truly a worthy son he proved himself. He was as gentle as a dove, and as tender as a lamb. A cross word from his father, when he made a cross stich, would almost break his heart; but half a word of kindness revived him again, and he seldom went long without it; for the old man, though rendered rather testy and crabbed in his temper by his many troubles and disappointments, was naturally of a loving, compassionate disposition; and, moreover, regarded Jan as the apple of his eye. Jan was of a remarkably light, slender, active make, full of life and mettle. This moment he was on the board, stitching away with as much velocity as if he was working for a funeral or a wedding at an hour's notice; the next he was despatching his dinner at the same rate; and the third beheld him running, leaping, and playing among his companions as a young kid. If he had a [illegible] being too fond of his fiddle, it was a source of everlasting delight. One thought that his elbow had [illegible] with jerking his needle some thirty thousand times in a day; but it was in him a sort of universal joint—it never seemed to know what weariness was. His fiddle stood always on the board in a corner by him; and no sooner had he ceased to brandish the needle than he began to brandish the fiddlestick. If he could ever be said to be lazy, it was when his father was gone out to measure, or try on, and his fiddle being too strong a temptation for him, he would seize upon it, and labour at it with all his might till he spied his father turning the next corner homewards. However, he was a pattern of filial duty with this trifling exception; and now the time was come that his father must die—his mother was dead long before, and he was left alone in the world with his fiddle; the whole house, board, trade—what there was of it—all was his. When he came to take stock, and make an inventory in his head of what he was worth, it was precious little. His father had seldom had much beforehand when he had the whole place to himself; and now, behold! another had come from nobody knew where; had taken a great house opposite, hoisted a tremendous sign, and threatened to carry away every shred of Jan's business. In the depth of his trouble he took to his fiddle; from his fiddle to his bed; and in his bed he had a dream, by which he was assured that could he once save the sum of fifty dollars it would be the seed of a fortune—that he should flourish far beyond the scale of old Strauss; should drive his antagonist in despair from the ground; should, in short, arrive at no less dignity than mayor of Rapps.

Jan was, as I have said, soon set up with the smallest spice of encouragement; he was, moreover, as light and nimble as a grasshopper, and that little animal would exactly represent him, could it be made to stand on end; his dream, therefore, was enough; he vowed a vow of unconquerable might, and to it he went. Day and night he wrought—work came—it was done; he wanted little—a crust of bread and a merry tune were all he needed. The money grew, the sum was nearly accomplished, when, returning one evening from carrying out some work, behold! his door was open! behold! the lid of his pot, where he deposited his treasure, was off! the money was gone! This was a terrible blow. Jan raised a vast commotion; he did not even fail to insinuate that it might be the interloper opposite; who so likely as he who had his eye continually on Jan's door? But no matter, the thief was clear off, and the only comfort he got from his neighbours was being rated for his stinginess. "Ay!" said they, "this comes of living like a curmudgeon in a great house by yourself, working your eyes out to hoard up money. What must a young man like you do with scraping up pots full of money like a miser? It is a shame, it is a sin, it is a judgment, nothing better could come of it! At all events you might afford to have a light in the house. People are ever likely to rob you. They see a house as dark as an oven, they are sure nobody is in it; they go and steal, nobody can see them come out; but, was there a light burning, they would always think there was somebody in, too. At all events you might have a light!"

"There is something in that," said Jan. He was not unreasonable, so he determined to have a light in future, and he fell to work again. Bad as his luck had been, he resolved not to be cast down, he was as diligent and as thrifty as ever; and he resolved, when he became mayor of Bapps, to be specially severe on sneaking thieves, who crept into houses that were left to the care of Providence and the municipal authorities. A light was everlastingly burning in his window now, and people, as they passed in the morning, said, "This man must have a good business which requires him to be up so early;" and those who passed in the evening said, "This man must be making a fortune, for he is busy at all hours." He leapt down from his board, at length, with the work that was to complete his sum—went—returned, with the future mayor growing rapidly upon him; when, as he turned the corner of the street—men and mercies!—his house was in a full burst of flame, illuminating, with a ruddy glow, half the town, and all the faces of the inhabitants, who were collected to witness the catastrophe. Money, fiddle, shop-board, all were consumed; and when poor Jan danced and capered in the very ecstacy of his distraction, "Ay!" said his neighbours, "this comes of leaving a light in an empty house. It was just the thing to happen; why don't you get somebody to take care of things in your absence."

Jan stood corrected; for, as I have said, he was soon touched to the quick; and when his anger was a little abated, he thought there was reason in what they said. So, baring not a jot of his determination to save, he took the very next house, which luckily happened to be at liberty, and he got a journeyman. For a long time it appeared hard and hopeless; there were two mouths to feed, instead of one; wages to pay; and not much more work than he could manage himself; but still the money grew, slowly—very slowly—but still it grew; and Jan pitched upon a secure place, to his thinking, to conceal it in. Alas, poor Jan! he had in his heart, grumbled at the slowness of his journeyman's hands, but his head been quick enough; and one morning before Jan was up, the fellow had cleared out his hiding place, and was gone. This was more than he could bear. He was perfectly cast down—disheartened—and inconsolable. "Ah!" said his officious neighbours, coming in to condole with him, "cheer up, man! there is nothing amiss yet. What signifies a few dollars? You will soon get plenty more with those nimble fingers of yours; you want only somebody to help you to keep them. You must get a wife! Journeymen were thieves from the first generation; you must get married!" "Get married!" thought Jan—he was struck all in a heap at the very mention of it. "Get married! what! fine clothes to go a wooing in; and fine presents to go a wooing with; and parson's fees, and clerk's fees, and wedding dinner, and dancing, and drinking; and then doctor's fees, and nurse's fees, and children without end—it is ruin upon ruin! The fifty dollars and the mayoralty—they might wait till doomsday. Well, that is good," thought Jan, as he took a little more breath, "they first counselled me to get a light—then went house and all in a bonfire; next, I must get a journeyman—then went the money; and now they would have me bring upon me more plagues than Moses brought upon Egypt. Nay, nay," thought Jan, "you'll not catch me there neither."

Jan all this time was seated on his shop-board, stitching away at an amazing rate at a garment that the rascally Wagner should have finished to order at six o'clock that morning, instead of absconding with his money; and, ever and anon, so far forgetting his loss, in what appeared to him the ludicrousness of this advice, as freely to laugh out. All that day the idea continued to run in his head; the next, it had lost much of its freshness; the third, it appeared not so odd as awful; the fourth, he began to ask himself whether it might be quite so momentous as his imagination had painted it; the fifth, he really thought it was not so bad neither; the sixth, it had so worked round in his head, that it had fairly got on the other side; it appeared clearly to have its advantages. children did not come scampering into the house all at once, like a flock of lambs; a wife might help to gather as well as to spend, might possibly bring something of her own; would be a perpetual watch and housekeeper in his absence; might speak a word of comfort in trouble, where even his fiddle was dumb; on the seventh, he was off! whither?

Why it so happened, that once he had accompanied his father to see an old relation in the mountains of the Bœhmer-Wald, and there, amongst the damsels who danced to the sound of his fiddle, was a certain bergman's comely daughter, who, having got into his head in some odd association with his fiddle, could not be got out of it again; especially as he fancied, from some cause or other, that the simple creature had a lurking fondness for both his music and himself. Away he went, and he was right, the damsel made no objection to his overtures. Tall, stout, fresh, pleasant, growth of the open air and the hills, as she was, she never dreamt of despising the little skipping tailor of Rapps, though he was a head shorter than herself, and not a third of her weight. She had heard his music, and she had never heard of such a thing as family pride; but the old people! they were in perfect hysterics of wrath and contempt. Their daughter! with the exception of one brother, now on a visit to his uncle in Hungary, the sole remnant of an old substantial house, who had fed their flocks and their herds on the hills for three generations, it was death! poison! pestilence! Nevertheless, as Jan and the damsel were agreed, every thing else was nothing—they were married. Jan, it must be confessed, was exceedingly exasperated that the future mayor of Rapps should be thus estimated and treated, and determined to show a little spirit. As his fiddle entered into all his schemes, he resolved to have music at his wedding; and no sooner did he and his bride issue from the church-door, than out broke the harmony which he had provided. The fiddle played merrily, "you'll repent, repent, repent—you'll repent, you'll repent—you'll repent, repent, repent;" and the bassoon replied, in surly tones, "and soon, and soon, and soon." Thus they played till they reached the inn, where they dined, and then set off for Rapps.

It is true that there was little happiness in this affair to any one. The old people were full of anger, curses, and threats of total disownment; Jan's pride was pricked and perforated till he was as sore as if he had been tattooed with his own needle and bodkin; and his wife was completely drowned in sorrow at such a parting from her parents, and with no little sense of remorse for her disobedience. Nevertheless, they reached home—things began to assume, gradually, a more composed aspect; Jan loved his wife, she loved him—he was industrious, she was careful; and they trusted, in time, to bring her parents round, when they saw that they were doing well in the world.

To be concluded next week.

INFIDELITY.

Every friend of his country, every worshipper of truth and virtue, must regret to see the departure, on the part of many individuals of the present day, from the virtuous principles and religious duties professed and practised by their worthy ancestors. Infidelity has made her appearance among us, and many are flocking to her standard. The moral precepts which our fathers practised, and which they handed down to their children, are now regarded as behind the spirit of the age! And even the press in many instances shows a disposition to encourage, rather than check this growing evil.

Infidelity has a tendency to introduce, by gradual yet certain operations, the most unbounded licentiousness of language and manners, and to eradicate from the mind every idea of virtue and moral obligation. Its effects on children and youth will be particularly fatal; they will soon learn to laugh at the distinction between [illegible] and vice; ridicule the attributes and [illegible]ence of a Supreme Intelligence; believe that the ministers of the gospel are [illegible] monopolizing set of hypocrites, which [illegible]t not to be encouraged; that the Sabbath [illegible] is destined not as a day of holiness and rest, but as a time for frolic and glee. If the vile doctrines of Infidelity and Jacobinism, with which it is closely connected, continue to be taught, and our children come within their fatal influence, the consequences will be of the most appalling nature; the institutions of religion will become the objects of scorn and neglect; the social feelings, all the tender charities of life, the consolations and virtues that sweeten, adorn and beautify the paths of morality, will gradually yield to the dominion of passion, licentiousness, anarchy, bloodshed and ruin. No patriot or philanthropist will ever attempt to weaken the belief in the existence of the Deity and the immortality of the soul, without which the principles of morality cannot be maintained. The memorable words of Washington in his parting address, cannot be too often quoted. "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume would not trace all their connexions with public and private felicity. *Boston Journal.*

SCANDAL—A FRAGMENT.

"There are people," continued the corporal, "who can't even breathe without slandering a neighbor."

"You judge too severely," replied my aunt Prudy, "no one is slandered who does not deserve it."

"That may be," retorted the corporal, "but I have heard very slight things said of *you*."

The face of my aunt kindled with anger. "*Me!*" she exclaimed, "*me!*"—slight things said of *me!*—what can any body say of *me!*"

"They say," answered the corporal gravely, and drawing his words to keep her in suspense, "that—that—you are no better than you ought to be."

Fury flashed from the eyes of my aunt. "Who are the wretches?"

"I hope they slander no one who does not deserve it," remarked the corporal jeeringly as she left the room.

The feelings of my aunt may well be conceived. She was sensibly injured. True she had her foibles. She was peevish and fretful; but she was rigidly moral and virtuous. The purest ice was not more chaste. The pope himself could not boast more of piety. Conscious of the correctness of her conduct she was wounded at the remark of the corporal. Why should her neighbors slander her? She could not conjecture.

Let my aunt be consoled. A person who can live in this world without suffering slander, must be too stupid or insignificant to claim attention.

COLLEGE ANECDOTE.—Many years since, when the late Lieutenant Governor Phillips, of Andover, Mass., was a student at Harvard College, owing to some boyish freak he quit the University and went home. His father was a very grave man, of sound mind, strict judgment, and of few words. He inquired into the business, but deferred expressing any opinion until the next day. At breakfast he said, speaking to his wife, "My dear, have you any tow cloth in the house suitable to make Sam a frock and trowsers?" She replied, yes. Well, said the old gentleman, follow me, my son. Samuel kept pace with his father as he leisurely walked near the common, and at length ventured to ask, "What are you going to do with me, father?" "I am going to bind you an apprentice to that blacksmith," replied Mr. Phillips. "Take your choice—return to college, or you must work." "I had rather return," said the son. He did return, confessed his fault, was a good scholar, and became a respectable man. If all parents were like Mr. Phillips, the students at our colleges would prove better students, or the nation would have a plentiful supply of blacksmiths."

The state of society is awful. Brute force has superseded the law, at many places, and violence has become the "*order* of the day." The time predicted seems rapidly approaching when the mob shall rule. It was heretofore confined to New York and Philadelphia—but there were many base murders on the Baltimore rail roads yet unsatisfied; in the vicinity of Boston we have the battles of the "Corkonians" and "Kerrymen" to be added to the conflagration of the Ursuline convent, and Red Row, in Moyamensing (Philadelphia,) has been just destroyed by fire. A bad feeling is getting up in several other places, and on many different accounts—but has burst out with the greatest force in Mississippi; where persons have been *executed* in an extraordinary manner. The post office has been broken open in Charleston, and meetings been held at a number of the cities and towns of the south, with a fearful looking to events. Impudent *foreigners*—such as *O'Connell* and *Thompson*, are interfering in our domestic relations—and the fanatics who follow them have set their presses at work to spread desolation and death through the whole south.

The time was when every citizen of the United States would "rally round the standard of the law, and [illegible]e in common efforts for the common good"—when a person, armed only with a small piece of paper, could proceed a thousand miles through the country, and bring the strongest man to answer to the law, for the law was honored. But is it so now? Alas, no! *Niles' Register.*

The "state of society in some of our southern and western states is deplorable," says the Boston Courier. And so it is; but so likewise is the state of society in a *deplorable* condition in some of the northern and eastern states. Some two or three years ago, mobocracy, after a long sleep, awoke, we believe, in Providence, R. I., and slew its victims. It has not been quieted and lulled to repose since. It burned down the convent at Charlestown—it attacked the arsenal and the polls at New York during an election—it broke open people's houses, burnt furniture, &c. in the streets of the same city on a subsequent occasion—it has performed divers other antics since its nap was over, and it opened its eyes to the light of our day and generation.

There is evidently a *bad spirit* at work over this whole country—a spirit of insubordination, misrule, mischief, fraud and violence. How is this evil spirit to be driven out of the land? Where is the exorcist that can arrest its disturbed and troubled wanderings?

Let the Schoolmaster go abroad everywhere and the work is done—the charm is accomplished—the demon that now rules the hearts of many is expelled forever. It is undoubtedly *ignorance* that is the parent of crime—and that ignorance pervades a large mass of the population of this country cannot be denied. The light of education, then, must shine upon the dark places, and mobs will cease. Men must have knowledge—wholesome, necessary knowledge, to enable them to act with wisdom—to estimate, properly, the advantages of their situation—and transmit the blessings of civil and religious liberty to their posterity. *Alexandria Gaz.*

Adopt a system of due subordination, while the youthful mind is flexible
Virgil.

SALE OF VALUABLE STOCK, &c.

WILL be sold at Public Sale, commencing on the 2d day of September next, at the late residence in Granville county, N. C. the very valuable STOCK and other perishable property belonging to the estate of Col. Maurice Smith, decd consisting of some sixteen head of MULES, the largest and finest, it is believed, ever raised in this country—Also, ten or twelve JENNIES, of stocks and crosses selected with care and expense from the best importations of this country—together with two large YOUNG JACKS, four and five years old, and others ungrown—ten or twelve head of HORSES—a valuable stock of Cattle of every description—Sheep and Hogs—Plantation Tools—Wagons—Horse and Ox Carts—Gigs, &c.—Corn, Wheat and Oats.—All of which will be sold to the highest bidder on a credit of *twelve months*, purchasers giving bond with approved security.

Sale to continue from day to day, 'till all is sold.

Also, will be Hired,

At the close of the sale above a part of the NEGROES, belonging to said estate, until the end of the year, including Men, Boys, Women and Children, (say some 15 or 20 able to work, &c.)

RICH'D. J. SMITH, *Admr.*
Granville county, N. C. }
August 13th, 1835. } 83—tdy

North Carolina State Temperance Society.

THE following communication from the Virginia Temperance Society, addressed to the Secretary of this Society, was laid before the Managers, and read:

"OFFICE OF THE VA. TEM. SOCIETY,
Richmond, Va. July 1, 1835.

SIR: In compliance with the wishes, and at the request, of many gentlemen in your State, as well as in others, it has been deemed expedient to call a General Southern Temperance Convention, to meet during the coming fall.

Will you, therefore, have the goodness to give as general notice as in your power, that such a Convention will be holden at Fayetteville, North Carolina, on Wednesday, the 4th day of November next, at 11 o'clock in the morning. Each Temperance Society in Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana, will be entitled to send one delegate.

By attending to the above request, you will very greatly oblige both the friends of temperance and your most obedient servants.

By order of the Exec. Com. of the Va. Tem. Soc.
CHARLES YALE, *Gen. Agent.*

Resolved, That the managers of this Society highly approve of the proposed GENERAL SOUTHERN TEMPERANCE CONVENTION, to be held at the time and place specified, and earnestly recommend to all the local Temperance Societies of the State, to send each a delegate to said convention.

L. B. JOHNSON, *Secretary.*
Raleigh, July 23. 83—

TANNERS SEE!

1000 LBS. best Northern TALLOW for sale at the store of
WALKER ANDERSON & Co.
Hillsborough, May 22 72—

WANTED,

A first rate Journeyman Blacksmith.

A GOOD WORKMAN of respectability and steady habits, with a small family, can take a part of the business, or be employed at good wages by the month or year.

WM. D. KIRKSEY.
Chapel Hill, Aug. 1. 80—

MR. ROBERT COCHRAN is appointed an agent to obtain subscribers to all or either of my several publications, and to receive and receipt for any monies due me on account thereof.

DUFF GREEN.
Salisbury, May 23. 72—